

Payne (W. E.) Green with
regards of Atk. Parrett,

BOSTON UNIVERSITY SCHOOL OF MEDICINE.

OPENING EXERCISES

AND

ADDRESS

BY PROF. W. E. PAYNE, M. D.,

OF BATH, MAINE.

AT

WESLEYAN HALL,

BOSTON, NOV. 5, 1873.

BOSTON:

1874.

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BOSTON UNIVERSITY SCHOOL OF MEDICINE

OPENING EXERCISES

EXERCISES

FOR STUDENTS IN MEDICAL COLLEGES

BY JAMES C. MURRAY

WITH A TREATISE

ON THE HUMAN BODY

BY JAMES C. MURRAY

1851

BOSTON UNIVERSITY SCHOOL OF MEDICINE.

THE opening exercises were held in Wesleyan Hall, on Wednesday evening, Nov. 5, 1873. The Faculty, a large portion of the students, the officers of the University, of the Massachusetts Homeopathic Hospital and of the Dispensary, together with other invited guests, were present. Among these were His Honor the Mayor, Ex-Governor Claffin, Hon. Jacob Sleeper, Hon. Rufus S. Frost, and others. The Dean, Dr. I. T. Talbot, presided. Rev. W. F. Warren, D.D., President of the University, invoked the divine blessing in the following —

PRAYER.

O Lord, our Lord, how excellent is Thy name in all the earth ! Thou hast set Thy glory above the heavens. We praise Thee for our being, praise Thee for every good and perfect gift vouchsafed us by Thy love. Especially do we bring Thee thanks to-night for this auspicious hour. Thou knowest the days and weeks and months of toil and anxious planning, which have looked forward to this glad consummation. Thy gracious hand hath, one by one, removed all obstacles. Thy kindly providence hath fostered and combined and made strong the things that were weak. Thou hast given favor in the eyes of the people to Thy servants, who have wrought and sacrificed for the establishment of this school. Thy wondrous power hath even overruled opposition for good, making the wrath of man to work Thy praise.

We give Thee hearty thanks for all Thy favoring providence — thanks for the large and yet enlarging public, which follows with quick and generous sympathy the swift development of this school ; thanks for the ardent devotion of this

great body of instructors, anxious to advance a beneficent science, and to alleviate the miseries of mankind; thanks for this goodly array of students, eager for the instruction and training which shall fit them for the higher service of God in and by the service of their kind. For all we are indebted to Thy gracious help; for all we render heartfelt thanks.

We beseech Thee, Heavenly Father, graciously to favor us with Thy further presence and help. Vain are all our human endeavors without Thee. Except the Lord build our house, we labor in vain who build it. Do Thou, therefore, direct in all the counsels of Trustees and Faculty. Ward off every disturbing influence. May the motives of all promoters of the cause be pure and lofty. May the character and influence and instruction of all who shall ever teach in this institution be such as shall elevate and ennable its students. May all those who shall resort to it for instruction be unselfish, pure-minded, loyal to Thee, lovers and servants of their suffering fellow-men. May no skill or knowledge, here acquired, at any time, in any place, by any soul be prostituted to unholy purposes. So may this school be only a fountain of blessing, sending forth into all lands living and healing waters.

Be with us, O Lord, in all the exercises of this opening eve, in all the labors of the year. We pray for Thy blessing, also, on all the other branches of our growing University. May each be shaped and fostered by Thine own good hand. Bless Thou our goodly city and our Commonwealth, our Mayor and Governor, our Magistrates and Judges. Under righteous laws, may we enjoy peace and prosperity. And wilt Thou bless all institutions of Christian learning in this and in every land. Unbar their gates to all who covet knowledge,—to all Thy children of whatever race, condition, sex. Assist them in diffusing everywhere the blessings of true culture, in mitigating humanity's pains, banishing its superstitions, righting its wrongs, and so preparing the world for its blessed day of promise.

And when we individually have accomplished all Thy will in this probationary state, when we have wrought life's work, take us, we humbly ask Thee, from this pain-shadowed, sin-

filled earth, unto that better land, where no inhabitant shall ever say, "I am sick;" where, according to Thy dear promise, there shall be no more death, neither sighing nor tears. Thine, then, shall be glory forever, and ever. Amen.

After a solo on the piano by Mr. J. C. D. Parker, Dr. Talbot made the following —

INAUGURAL ADDRESS.

Ladies and Gentlemen: The occasion of our assembling here this evening is one of no ordinary importance. The founding of a medical school is no trivial matter, even though it were to educate and send forth but a single physician. That one man, in an active professional life of forty years, would, at a moderate estimate, have in his care the health and lives of forty thousand people. But when we consider that this new school is a branch of a University which is to exist, let us hope, not for years but for centuries; that it is supported by numerous and earnest friends; that it begins its first course of lectures with the prospect of nearly a hundred students, — how responsibility opens upon us from this hour.

It has been the aim of the Trustees of this University and of the Faculty of its Medical Department to establish this school upon the broadest foundation, and to include in its teachings a thorough course of medical instruction. Thirty professors, lecturers, and instructors have been provided, — teachers well qualified in their several departments, and who bring enthusiasm and self-sacrificing devotion to the work which they have undertaken. A three years' term of study has been fixed as the least time in which students can attain the full honors of this school. And it opens its doors only to those who satisfactorily pass a preliminary examination, — an exaction from its students of previously acquired scholarly attainment such as, I believe, no other medical school in this country demands of its matriculants. The prescribed course of study aims to furnish the highest medical education, including the teaching of therapeutics according to the modern and successful principles of homœopathy.

It is no longer a problem whether woman shall enter the medical profession ; being in it, her interest, your interest, the interest of humanity, demands that her education should be thorough and complete. Accordingly she enters this school on equal terms and conditions with man. And she comes not into the University empty-handed. She brings with her the first medical school for women ever established. I do not propose now to discuss this subject, so suggestive of thought ; but I cannot allow this occasion to pass without some slight tribute to one who has done so much for the medical education of women. Dr. Samuel Gregory for more than twenty-five years devoted his energies, and his life even, to this one cause. Early and late he labored earnestly, conscientiously, self-sacrificingly, rising superior to every discouragement. If he failed in accomplishing all that he desired, how must his spirit now rejoice to see the work not ceasing with his life, but taken up and carried to a completeness which even his sanguine hopes had never dared to anticipate ! And you, Trustees, and associates in his work, — you cannot but feel a proud satisfaction that in your hands has thus been advanced the sacred charge which in his dying moments he committed to you.

As one who knew him well, and aided him much, I would call upon Franklin Snow, Esq., President of the New England Female Medical College, to address you.

Mr. Snow responded as follows : —

REMARKS OF FRANKLIN SNOW, ESQ.

Ladies and Gentlemen : We are gathered this evening to begin, — or rather to continue a work begun many years since, which is taking on a new form, and is acquiring new friends. And I am glad to present the congratulations of the Trustees of the New England Female Medical College, and to assure this audience that we all are now acting in perfect accord, and with unabated interest in this enlarged effort to establish this medical school on a sure foundation. When Dr. Gregory, late Secretary of our Board of Trustees, died, about two years since, it was said at his funeral, by Rev. Mr. Murray, that possibly, in consequence of Dr. Gregory's death, some new interest

would be awakened in the cause which he held so dear,— the medical education of women,— and that the work might be more effectually carried on than ever before. To-night, this large attendance assures us all that this hope is realized, and that the interest in this noble cause is increasing. May it continue till its success is complete! Let each of us do what we can; and the result will not be doubtful.

In the absence of the Governor, Hon. Rufus S. Frost, member of his Council, made a few remarks, in which he heartily and cordially endorsed the effort which had been made to establish this school, which is to teach in accordance with a system of medicine, from which, for twenty-five years, he had personally derived so much of benefit. He felt confident of the complete success of the school; and, while regretting that the governor could not be with us in person, he could assure us of his hearty sympathy in every laudable undertaking. As expressive of this, he then read the following —

LETTER FROM GOV. WASHBURN.

GREENFIELD, Nov. 4, 1873.

Dear Sir,—I regret that an imperative business engagement takes me out of the State; so that it will be impossible for me to accept the kind invitation to be present at the gathering of the friends of the new Medical University on Wednesday evening. Please assure those present that, if it were in my power, I should show by my presence that I feel no ordinary interest in the result of their enterprise. The State is deeply interested to have every institution “which has for its end a higher and more thorough education of the medical profession,” prospered, and placed upon an enduring foundation. That the friends and patrons of this new enterprise may be prospered in their noble endeavor is the earnest wish of, —

Yours, most truly,

W. B. WASHBURN.

To Hon. R. S. FROST.

Mrs. Julia Ward Howe then read the following poem, written for the occasion:—

THE OPEN DOOR.

The Master said: I am the Door.

The world is dark with doubt and sin,
Hidden the good that men explore,
But after Me ye enter in.

The ancient barriers I disown,
The distant and the dark control,
Who with one onward step have thrown
God's sunshine open to the soul.

Small blessing should it prove to you
If I were here to block the way,
Even should some lightened panel show
I stood between you and the day.

Another mystic door I know,
The entrance to this world of ours,
And she who opens it bears low
A wondrous weight of pâns and powers.

Oh! men that plan the stately pile
Where law and learning hold their sway,
And drive with subterfuge and wile
Your mothers from the door away.

With pain your infant strength we rear,
Guarding the life we win with cost,
But where you build, and we draw near,
You warn us off, with empty boast.

Undo the doors! in God's high noon,
An equal heritage have we.
Your cold exclusion's out of tune
With Nature's hospitality.

Behold the portal of the skies
Unfolding to your simplest prayer,
The Saviour sits in Paradise,
And for your entrance tarries there.

See where the word of freedom lives
To bridge the gulf of ages o'er.
Learn how the Eternal Giver gives,
And keep, with Christ, the open door.

After a solo by Miss McQuesten, William E. Payne, M.D., of Bath, Me., Professor of Materia Medica in the Boston University School of Medicine, delivered the following address. After the close of the address, another song was sung by Miss McQuesten; and the exercises were closed with a benediction by Bishop Isaac W. Wiley.

ADDRESS.

BY PROF. W. E. PAYNE, M.D.

GENTLEMEN AND LADIES, PHYSICIANS AND STUDENTS :

The occasion which has brought us together to-night is one of peculiar significance. It is the establishment of a new school of medicine, in which the comparatively newly-discovered truths in therapeutics, characterizing a new epoch in medical science, are to be taught.

The founding of an educational institution is always an event full of interest and importance, not only to those directly concerned, but also to all true friends of culture and human advancement. But the auspices under which this school is about to be established makes the present occasion one of more than ordinary interest.

The Boston University, an institution largely endowed, the educational aim and purpose of which is the building up of a series of collegiate and professional schools, for the purpose of bestowing upon all those who may enter its portals the highest attainable degree of intellectual, æsthetic, moral, and physical development and culture, has, through an intelligent foresight of its trustees, decided to place its first medical department under the guidance and control of the homœopathic school. This is a distinction to which homœopathy has never before attained. Though homœopathic schools and societies have been chartered by State governments, hospitals recognized, and chairs for the teaching of homœopathy established in a few of the continental schools of Europe, and, in a single instance, in this country, yet this is the first instance in which a university has voluntarily given such a tribute of confidence to this school of medicine. This advanced step indicates that the distinctive truths of homœopathy are being recognized by the learned cultivators of science, as well as by those philanthropic promoters of human advancement who establish and control our higher institutions of learning. And the generous support

given to the homœopathic schools already in operation shows a great advance in popular recognition and favor.

The medical profession, as is well known, is divided into two distinct schools, popularly known as the allopathic and the homœopathic. But the reason of the separation, and the exact point where it occurs, are not perhaps so well understood. We shall therefore endeavor to point out the distinctive character and relative position of the two schools, by showing in what they agree, and in what they differ.

The science of medicine in its perfection is the sum of all the sciences; but in a more restricted sense, as at present formulated, it embraces anatomy, physiology, pathology, symptomatology, surgery, midwifery, botany, chemistry, etc., and is crowned with the science of therapeutics, towards which all the others tend, and in which they culminate.

All educated members of the medical profession, whether homœopathic or allopathic, accept fully, and without reserve, the sciences of anatomy, physiology, pathology, surgery, midwifery, chemistry, and botany.

Each and every succeeding generation of physicians claims as its inheritance all of the established facts and principles discovered by preceding generations in the several departments above named. They all consult the same authorities; they use the same text-books, and together work on to advance the whole to a greater degree of perfection. So far, both schools agree. But when they come to therapeutics,—that department which relates to the healing of diseases and the choice of the remedy,—they separate into two distinct schools, the one maintaining that there is no law to guide the physician in the choice of his remedies, and the other that there is a law, which was discovered by Hahnemann, in 1790, and which he aphoristically expressed by the Latin phrase, *Similia similibus curantur*, or, Like cures like.

This law, when formulated in our own language, stands thus: Every disease which arises in the system from natural causes is to be cured by that medicine which has the power of producing in the healthy body a disease in every way similar. It is the realization of the popular and common-sense idea

that every disease has its remedy ; that is, until it arrives at a certain point, — for there is a point in the course of disease beyond which a restoration to health is not possible.

A misapprehension prevails in the public mind with reference to the true character of the homœopathic law. The idea quite extensively entertained is, that the homœopathic law demands that whatever operates to produce disease must be used in smaller quantities to cure it. For example, in case of poisoning by arsenic, smaller doses of *arsenic* should be given for the cure, provided the homœopathic law be true ; or, if made sick by opium, opium in smaller doses would be homœopathic to the case. And, strange as it may seem to the thoughtful, this obviously false interpretation has been given, by medical men, to the homœopathic maxim, "Like cures like."

In vain does the homœopath insist that this is not homœopathy ; but that homœopathy is the curing of diseases produced by extraneous or constitutional causes, with drugs that have the power of producing in the healthy body diseases having **SIMILAR** but not **IDENTICAL** symptoms.

Notwithstanding denials, explanations, and affirmations on the part of the homœopath, the opponent continues his antagonism, not by rational argument, not from experimentation at the bedside, — the only place where he can ever settle this question, — but by sarcasms, innuendoes, and flippant witticisms.

That we have not mistaken the position of the allopathic branch of the profession with reference to the law of cure, a few quotations from their acknowledged authorities will testify.

Dr. John Hughes Bennett, Professor of the Institutes of Medicine in the University of Edinburgh, and author of a highly-esteemed work on clinical medicine which has run through several editions, in discussing the principles and practice of medicine before his class, says, "All sciences possessing a primitive fact or law are called *exact*, . . . and those which do not, are called *inexact*. . . . Medicine belongs to the latter class. . . . In its present state, it possesses no primitive fact, or law. . . . We know that quinine cures ague, lemon juice scurvy, and sulphur the itch ; but why they do so, we are entirely ignorant. . . . A truly scientific

medicine is yet to be created. . . . Is it not possible that this may be the case at some future time?"

Dr. Jacob Bigelow, of this city, a man who has attained to considerable eminence in the profession, as you all know, in a little volume which he published a few years ago, entitled "Nature in Disease," says, "Pre-eminent among the inexact sciences stands practical medicine, — a science older than civilization; cultivated and honored in all ages; powerful for good or evil; progressive in its character, but *unsettled* in its principles."

Dr. John Forbes, the very able ex-editor of the "British and Foreign Medical Review," in discussing the subject of homœopathy with Prof. Henderson, of Edinburgh, who had become a convert to homœopathy, and had published a book entitled, "An Inquiry into the Homœopathic Practice of Medicine," said in his famous editorial, denominated "Young Physic," which made a good deal of stir in the medical world at the time, "I admit it is not going much beyond the truth to assert that the whole practice of medicine, in as far as it consists in the administration of drugs, is a system of traditional routine and conservatism, hap-hazard and guess-work;" and still he looked forward to a hopeful future for so-called "regular medicine" in the line that the profession was then, and had been pursuing for more than two thousand years, and denounced homœopathy, for the reason, forsooth, that it professed to be governed by law in the choice of its remedies.

In the appendix to Renouard's "History of Medicine," the most recent work on the subject, a writer, in discussing the different and various methods of prescribing medicines for the sick, says, "This branch of the science (meaning therapeutics) is without contradiction the least advanced of all the departments of medicine. Only a few feeble gleams of light pierce the thick darkness." This opinion was not expressed with reference to any uncertainty in the condition of the subsidiary and collateral branches of medicine, but on account of the uncertainty of therapeutics.

Dr. Palmer, a Professor of Theory and Practice of Medicine in the Medical Department of the University of Michigan, and who

on this account may be quoted as authority, said to the Senate committee of the Legislature which was sent to inquire into the affairs of the University, with the view of establishing two chairs of homœopathy in that institution, that "no general rule was given in his lectures as applicable to the therapeutical use of medicine. The medical faculty adopts no exclusive system of teaching," meaning that no general law of cure was recognized or acknowledged.

In a recent work "on the present state of therapeutics," the author, Dr. James Rogers, who has held some posts of professional eminence under the British government, says, "There are no fixed principles in therapeutics."

But proof coming more directly under your cognizance may be found in the charges preferred by the Massachusetts Medical Society against its obnoxious homœopathic members. In the 29th of May issue of the "Boston Medical and Surgical Journal" is a summary of the reasons, both positive and negative, upon which the arraignment, trial, and expulsion of its recusant members were based. "No one," says that journal, "objected to their [the homœopaths] giving any medicine they chose; no one cared if they thought that a curative effect was produced by the ten-billionth of a grain of anything; no one had anything to say because they pretended to believe that the more a medicine is diluted the more its power is developed; no one disputed their right to believe that chronic diseases all originate in the itch. The fault found was, that, having signed an agreement to do certain things, they violated that agreement by professing to practise according to a certain dogma." In other words, the homœopaths were obnoxious to the members of the Massachusetts Medical Society, arraigned and expelled, because they publicly professed to practise medicine in accordance with settled principles, that is, in accordance with law. Not a word was said in the charge about disqualification on account of defective medical education, no charge of immorality was brought against the accused members; but the head and front of their offending was, that they professed to treat diseases according to fixed principles, as though our Heavenly Father had brought us into being through an organization far

more intricate and delicate in its construction than any instrument made by human hands, and surrounded us with influences that constantly tend to work disorganization and generate disease, and left us to the caprices of poor human judgment in the choice of the means by which to protect ourselves. Such a view is not only inconsistent with reason, but a reproach upon the beneficence, the ever-watchful care of the Creator over His helpless children, without whose notice, we are told, not a sparrow falls to the ground, and by whom even the very hairs of our head are all numbered.

In the August number of the same journal, the editor, in replying to a correspondent who had criticised a previous article "on the suppression of quackery," says, "We regret very much that it should be necessary to inform our correspondent that there are no systems in regular medicine." The boast of our allopathic brethren has always been, that they are the only representatives and custodians of "regular medicine." But it would appear, from these voluntary confessions of the unreliableness of their therapeutic rules, that there is no great regularity in so claimed "regular medicine" after all.

Similar declarations and confessions might be cited, to an indefinite extent.

No class of scientists have more striking and convincing proofs of the existence of law and order in the works of the Creator than the physician. In his anatomical, physiological, and pathological investigations, he sees law and order written everywhere; and the more deeply he is imbued with knowledge of this wonderful piece of mechanism, the more he perceives that a great plan,—that law and order underlie and govern the whole fabric. In his study of the anatomy of the human organism, he sees symmetry and order at every step. The same structure, shape and relative position, and general uses of the various organs of which the human body is composed, have appeared with wonderful precision in every generation throughout the whole history of the human race. The same orderly and undeviating processes are observed in its physiological movements: digestion, assimilation, the motions of the heart, and the respiratory processes are all

carried on by the same unvarying laws, and under similar conditions. The same diseases recur, run their course, and terminate without variation, modified only by change of circumstances and condition. And still, with his own observations to confirm it, and the accumulated evidence of centuries before him, he denies the existence of principle,—of law, in that most important of all the duties he is called upon to perform, viz. the selection of the means by which to restore the human body from a state of disease and suffering to a state of health.

I have said that the discovery of the law of cure separates the medical profession into two distinct and irreconcilable parties or schools. There are, however, other important differences; but they have all grown out of the discovery and acceptance of the law of cure. They are the legitimate results of the acceptance of law on the one hand, and non-acceptance on the other. Thus the *materia medica* of each school differs widely from the other in its construction and use. It is the result—the exponent—of a law of nature on the one side, and of theories and speculations on the other. The mode of preparing drugs for use is also unlike. And symptoms, as a guide in ascertaining the true character of disease, and its locality, and in the choice of the remedy, are held in very different estimates in the two schools.

The *materia medica* is the armament of the physician. He can do nothing without it. However learned he may be in all the other departments of medical science, if he has not a proper *materia medica*, and a thorough knowledge of his remedies, he stands comparatively helpless before disease; yea, more than this, he is constantly liable to do absolute harm. Moreover, a formulated *materia medica* accords with the ideas entertained about the nature of disease, and the proper way of removing it.

The difference between the *materia medica* of the two schools in general is this: the homœopathic is made up of provings upon the healthy human body; and the allopathic is the record of observations upon the sick.

If it be true that diseases are to be cured by those medicines

which are capable of producing similar diseases in the healthy body, it became, at once, obvious to the discoverer of the homœopathic law, that the disease-begetting power of drugs must be, first of all, ascertained before they could be made available in the treatment of natural diseases ; and it was no less obvious that this knowledge could be ascertained only by trials upon the healthy human body.

What a field of labor here opened before Hahnemann ! Scarcely a footprint was discernible. Absolutely nothing had been accomplished in this direction in the centuries that had gone before. Self-sacrifice, bodily and mental suffering, were the offerings to be laid upon the altar. Undaunted at the prospect before him, he, together with the members of his own household and a few intimate friends, who were in sound health, entered at once upon the work. A drug was selected, and, under the close supervision of Hahnemann, was taken by each of those who had consented to make the trial. At length the effects began to develop. Every symptom, every sensation, both physical and mental, that could be reasonably referred to the influence of the drug, was carefully noted. The time of day or night in which it occurred, the length of time of its continuance, the circumstances under which it was aggravated or diminished, its precise locality, together with all its conditions and concomitants, was recorded. In this critical and painstaking way, the proving of drugs upon the healthy body was carried on, the provers often suffering severely, and sometimes dangerously, from the diseases thus induced.

After a sufficient number of drugs had been proved in this way, Hahnemann proceeded to test the truth of his surmises with reference to the law of cure.

He noted every attainable symptom of the disease which he was about to treat, in the same critical way that had been followed in noting the symptoms of the drugs. After obtaining a complete picture of his case, he went to the drug symptoms as they had been developed and recorded by the provers ; and, when he had made out an exact correspondence, — an exact likeness between the symptoms of the drug and the symptoms

of his case,—he gave the drug, and the result was a rapid and permanent cure.

Hahnemann and his co-laborers followed this course of rigid experimentation,—proving drugs upon themselves, and confirming them at the bedside,—until what was at first conjecture merely was seen to be a settled principle: what was hypothesis, was proved to be a law of cure.

This proving of drugs upon the healthy body has been carried on by the homœopathic school down to the present moment, and every year is adding new remedies to the list.

Between ten and eleven hundred different drugs have been more or less proved, many of them exhaustively so. The provings thus obtained constitute the homœopathic *materia medica*; and it is a splendid and enduring monument to the industry, pains-taking, and self-sacrifice of the homœopathic profession.

The allopathic *materia medica* is a very different instrument. Instead of being a record of the effects of drugs upon the healthy human body, as is the case with the homœopathic *materia medica*, it is the record of the effect of drugs upon the sick, as observed at the bedside, and of their irritating and poisonous qualities, as exhibited when taken by accident or design.

Most of the drugs of which this *materia medica* is composed owe their acceptance by the profession, and introduction into the *materia medica*, mainly to chance and a venturesome employment in domestic practice.

Prof. Dunglison, than whom there is no better authority in the allopathic ranks, in the preface to his work on the *materia medica*, says, "It is only by empirical trials that we become informed of the properties of any medicinal agent."

Two effects, the opposites of each other, follow the introduction into the system of all medicinal agents. Indeed, this seems to be a general law of nature. Action and reaction is an accepted axiom in mechanics, but is no less true of all known vital and vitalizing forces. Plunge your hand into cold water or snow, and the first effect is a cold, pale, and shrunken condition of the parts; but soon, by the reactive power of the vital forces, the hand becomes, in a corresponding degree, red,

hot, and swollen. A violent and liquid disgorgement of the contents of the bowels is the result of the irritating and poisonous properties of all cathartic drugs ; but the opposite condition, constipation, as surely follows. Deep sleep, and its opposite, inordinate wakefulness, are the result of massive doses of opium. Over-stimulation is sure to be followed by a corresponding degree of depression of the vital forces ; and so on through the whole catalogue of medicinal agents.

This first or impressive effect of drugs alone is recognized by the allopathic school ; and this only when given in massive and irritating doses. For example, the first or impressive effect of ipecacuanha is nausea and vomiting, when taken in massive doses. It is therefore put down in the allopathic *materia medica* as an emetic, for which purpose it is mainly used ; though, in combination with other drugs, it is sometimes used for other purposes, but with the idea that it is effective only by virtue of its emetic properties. Now, instead of a single symptom or property, the provings of this drug, as recorded in the homœopathic *materia medica*, show it to be capable of producing not only nausea and vomiting, but also great oppression of the chest, resembling asthma, spasmodic cough, convulsions, haemorrhage from various organs of the body, chills, fever, diarrhoea, dysentery, vertigo, headache, scarlet rash, together with many other forms of disease which may be known by consulting the provings.

Now each of the above-named ipecacuanha diseases has a counterpart in natural diseases, and it should cure them, if the homœopathic law be true, whenever a proper application is made. And this it will do. It has been abundantly confirmed in practice that ipecacuanha will cure nausea and vomiting, spasmodic asthma, convulsions, haemorrhages from internal organs, intermittent and gastric fevers. It will bring out a retarded, and restore a receded rash, when these conditions are accompanied by oppressed breathing, which threatens suffocation. It will cure certain kinds of diarrhoea, cholera, and dysentery, and that kind of vertigo which is brought on or aggravated by turning the head suddenly, and attended by sudden interruption of thought. But in all these cases the condition

of success is, the drug must be used strictly in accordance with the homœopathic law.

By these few illustrations, it may be seen that there is a wide and radical difference between the *materia medica* of the two schools.

Having no law to guide in the choice of the remedy, the *materia medica* of the old school has constantly undergone varied and conflicting fortunes. Selected, as the drug is, in accordance with some theory instead of a specific law, now it commands the confidence of the profession; but, failing to meet all the expectations of the theorist, it is at length consigned to forgetfulness, being replaced by other drugs, which, in due time, share a similar fortune. A few remedies only have survived the wreck; and these have maintained their ground by virtue of their homœopathic relation to the diseases for which they are held by the old school as specific. For example, cinchona, or its salt—quinine,—which maintains its position as a specific in fever and ague, does so simply because it has the power of producing in the healthy organism a disease in every way similar; and the same is true of a few other remedies only.

But stimulated, perhaps, by disappointment in the workings of their *materia medica*, and by knowledge obtained from the homœopathic school of a more rational method of acquiring information about the properties of drugs, namely, by provings upon the healthy body, the allopathic branch of the profession have latterly entered upon, and are prosecuting with considerable zeal the work of proving drugs, mainly upon the lower order of animals. This undoubtedly is a step in the right direction. But however extensively and thoroughly this work may be carried on, upon both quadruped and biped, it can result in no essential benefit to the sick without the law of cure to guide in the selection of the remedy.

But, with all its imperfections, it is but just to say that the allopathic *materia medica* has performed an important use; and he who looks upon it as useless, or as an instrument of evil only, has but a limited comprehension of its true character, and its hitherto indispensable relation to the necessities of mankind. It seems to have been adapted to that period in the progressive

evolution of medical science when simple palliation was the extreme limit to which the profession had advanced in real therapeutic knowledge. Moreover, it is the work of able and self-sacrificing men,—men who, with immense labor, have laid the stepping-stones over which we, as a school, have advanced to the commanding position we now occupy, and entered a new and more fruitful field, and rejoice in the possession of a clearer light.

Another important and wide difference between the two schools is the comparative estimate in which they hold the symptoms of disease.

The allopathic branch of the profession regard symptoms as valuable only so far as they render aid in obtaining knowledge of the pathology of the disease; and even here they hold them as corroborative only of the evidence afforded by the sense of touch, sight, and hearing.

But the homœopaths regard symptoms as of the utmost importance,—not only as revealing the locality, the nature, and all that can be known of disease, but as the only sure guide to the selection of the remedy. Symptoms are the language of disease. This proposition let us briefly define: Language, in a universal sense, is the expression of interior states and conditions. The interior states and conditions of every object in nature, from the highest to the lowest, are revealed by certain signs or expressions, which may be appropriately termed language. In this sense, language is not peculiar to the human race. With the human family, language is, to a greater or less extent, artificial, conventional, and varied,—made up to express the whole interior condition of the mind, both as to thoughts and affections: it varies in accordance with the ever-changing mental and interior states of the individual man, or mankind collectively.

The language of the animal world is more circumscribed; not artificial in the same sense, but is the natural *outbirth* or expression of the instincts and passions of the creature.

The vegetable and mineral worlds have their language, which is no less expressive, but growing in simplicity as we descend the scale.

The language of disease is not less emphatic and discriminative. It is made up of those signs or symptoms which the disease exhibits, either to the internal consciousness of the sufferer, or the cognizance of the observer: it is the way in which distressed Nature tells the story of her sufferings; and we can know nothing of the intrinsic nature, distinctive character, or locality of disease, except through their agency. As well might we expect to comprehend what is going on in the mind of a dumb or paralyzed man,—a man totally unable to speak or move,—as to understand what is going on in the interior of the human organism, either in health or disease, except through the medium of those signs or symptoms which the disease exhibits; or to understand the national characteristics of the German or French people, without first learning their language; or to understand the character of the individual German or Frenchman, without studying him through his words and acts.

While, therefore, the allopathic school gives to the symptoms of disease a very subordinate position, the homœopathic, from highly rational grounds, and from long observation and experience, holds them as of paramount importance in gaining a true knowledge of disease, and in the selection of the remedy.

Hence the great particularity with which the homœopathic physician inquires into the symptoms of disease,—a minuteness which appears, to those who do not see the groundwork, almost like affectation. But upon a minute knowledge of the symptoms of both disease and remedy depends his success at the bedside.

By taking pathology, instead of symptoms, as the guide in the selection of the remedy, mistakes may, and often do occur in the treatment of diseases. A disease may be mistaken, and treated for a disease which differs entirely in its character from that which the physician supposes he has in hand, so prone to error is human judgment.

I cite the following case, which is entirely reliable, but is only one among thousands, as an instance in point: A physician of considerable celebrity, who relied upon the accredited and ordinary methods of his school for investigating diseases,

mistook a diseased kidney for a diseased ovary, as was proved by an examination of the body after death. In this case the physician relied, for his diagnosis, mainly upon the senses of touch and sight. Seeing a prominence, and feeling a tumefaction in the right side of the lower part of the abdomen, in the region of the ovary as he supposed, he assumed that this swelling indicated a disease of that organ; and forthwith directed his treatment accordingly. But, failing to afford the expected relief, the case in due time passed into the hands of a professor of anatomy and surgery of some note, who, differing from his predecessor in his opinion of the disease, but relying upon the same method of diagnosis, pronounced it a lumbar abscess, and directed his treatment in accordance with this decision. Poultices were ordered to bring the abscess to maturity, with the view of opening it; but, while this process was going on, the patient unexpectedly passed beyond the skill of her medical attendant; and a *post mortem* examination revealed, instead of a diseased ovary or a lumbar abscess, a diseased kidney, which the husband, who witnessed the examination, likened to a "good sized melon, with the inside thoroughly scooped out."

Now if this case had been investigated in accordance with the requirements of homœopathy,—if its history had been traced step by step from the beginning,—if the symptoms as they had exhibited themselves had been carefully collected and weighed, and their significance fully comprehended before a decision was reached, it is quite certain that such mistakes would not have happened. Or, if the homœopath had failed to locate the disease in the proper organ, or to have rightly comprehended its real character, there could have been no mistake in the treatment, if, in the selection of the remedies, the symptoms were followed strictly in accordance with the homœopathic law.

But the critical thinker and observer doubtless queries: If there be an unfailing law for the selection of the remedy, and that law is the homœopathic, why do homœopathic physicians fail to cure all curable diseases which they are called upon to treat? The answer in general is this: In cases where failures occur, the remedies have not been properly chosen,—have not

been selected and used in accordance with the homœopathic law. The law is not at fault; but the circumstances, the conditions by which it is surrounded, render the law inoperative. The difficulty, in the first place, may lie wholly with the patient. He may not have described his case intelligibly. Owing to a limited knowledge of the exact signification of words, or feeble perceptive faculties, he fails to convey to the physician a true idea of his case. When investigating the case, the physician notes the symptoms as they are given to him; and obtains, as he supposes, a true picture of the case. With this record, he goes to the *materia medica* for the remedy; and, when he has found what he regards as the *similimum*, — the true homœopathic remedy, — he gives it; but no good results. Here the physician has been prescribing for a case, and not THE case in hand; and of course nothing but failure could follow. In this case, the law is not at fault, the physician is not at fault; but the cause of failure lies wholly with the patient: the law has not touched the case. Here the true homœopath does not despair. He knows the law has not failed him. He sees where the difficulty lies, and sets himself patiently and diligently to the work of reviewing the case, questioning and cross-questioning the patient, and obtains a new picture, and perhaps a more correct likeness of the disease. If successful in this renewed endeavor, he finds the true remedy, and cures the case. If not, still another more critical and searching examination is instituted; and so on, till success crowns his efforts. Failures to-day and to-morrow only stimulate the true homœopath to renewed efforts; confident that, by a closer study of his cases, success must eventually crown his endeavors.

But failures may arise from a different cause. The patient may detail his case in an unexceptionable manner, — as true a likeness of the disease may be given as painter ever portrayed upon the canvas, — and still he may be disappointed in his hopes. The physician may be careless, or indolent in the study of the *materia medica*, and thus fail to select the remedy which the homœopathic law requires. The case may have been under treatment for months, or even for years; and in all this time a

remedy homœopathically adapted to the case may never have been given.

The *materia medica* must be the daily, yea, the hourly study of the physician, if he would attain to any considerable degree of success at the bedside. There are no kingly prerogatives here,—no royal road to this knowledge. It can be acquired only by hard, earnest, and constant study; and he or she who is not prepared for this devotion, this sacrifice, had better turn away from the profession of medicine at the threshold.

Failures may, and sometimes do, arise from other causes, but never from insufficiency of the homœopathic law. This is as true to disease as the needle is to the pole.

Thus, gentlemen and ladies, I have endeavored to set before you the prevailing characteristics of the two dominant schools of medicine; to show you in what they agree, and in what they disagree; how far they travel along together, and at what point they diverge. And, if I have succeeded in making this plain, it must be evident to you, though the two schools harmonize in the study and acceptance of nearly all the legitimate subsidiary and collateral branches of the science, that there is a radical and irreconcilable difference between them. No mutual concessions, no compromises, can ever heal the breach, and bring the contending parties together again. Either the homœopathic branch of the profession must give up the law of cure, the certainty of which it has demonstrated and confirmed in instances innumerable, and in practice lapse into the blind mazes from which it has emerged; or the allopathic branch must go forward with the advancing current of science, cease to be led in practice by theories and speculations, and accept the law of cure as the legitimate sequence of evolving principles in medical science, and make it henceforth the rule of practice.

Upon such grounds and no other, upon an entire surrender of the one side or the other, can the contending parties ever come together. There is no middle ground upon which they can stand.

Will the homœopathic school ever become recreant to the great trust committed to its care? Will it ever renounce the

great truth that has carried it triumphantly along by the bedside of slowly wasting disease, and over fields smitten with pestilence?

Under an abiding confidence in the truth of the homocepathic law, under an oppressive sense of the necessities of millions of God's children weighed down by sickness and suffering, under a firm conviction that the law is sustained by conscientious and inflexible men, in behalf of the profession, in the interests of humanity, I answer emphatically, No! Never will the firm men who have courageously dared the reproach of their professional brethren by leaving the paths marked out by Hippocrates and Galen, and trod by the profession in all the centuries since, abandon the great truth that leads them, as the star led the shepherds by night along the plains of Judea.

It is incumbent upon you, gentlemen and ladies, who constitute the first faculty of this college, to demonstrate and sustain, to the best of your ability, the great law of cure, both in your teachings and in your practice. Having accepted the position tendered you by the Boston University, the persistent effort to make this college during your connection with it all that the true friends of homœopathy desire and expect rests upon your shoulders.

In all the universally acknowledged legitimate, collateral, and subsidiary departments of medical science, such as anatomy, physiology, pathology, surgery, midwifery, chemistry, botany, etc., it is expected of you that you make this institution the equal, to say the least, of the best allopathic colleges in the country, yea, in the world; and in therapeutics, and all that pertains thereto,— the *materia medica*, and the way in which it should be studied and used, *immensely superior*.

Give high or low dilutions in your practice, and teach it to your classes, if you will; but remember that a wilful departure from the law of cure is a recreancy to the great trust committed to your care, for which an intelligent and discerning public, as well as the profession of which you are members, will hold you responsible.

Moreover, I would counsel you to suffer not yourselves to be deluded by the clamor of those self-styled progressive homœo-

paths, who are sedulously seeking some common ground upon which the two schools of medicine may stand. No alliance can be effected without a surrender on the one side, or a sacrifice of principle on the other. Hold fast, then, to principle. So shall you be honored in this life, and your memory revered when you shall have passed on to the life which is to come.

Are you, then, at the outset, sufficiently impressed with the tremendous import of the duties and responsibilities which you have consented to assume, to pledge to the work before you the best energies of your lives? If so, go on; God helping you, you will succeed.

One word in closing, in relation to the necessities of the college and the duties of the public towards it.

To make the college all that the profession desires, and the public interest demands, ampler moneyed resources are needed. Means to assure to the several chairs of the college the ablest minds of the profession, and to provide a large and well-appointed public hospital, to which students may repair daily, to see demonstrated at the bedside the truth of the teachings to which they have been listening, are indispensable to complete success. Of course, as the number of its students is enlarged, its ability will be increased; but the revenue from this quarter, unless this college prove an exception to all others, must, for a long time, prove inadequate to such requirements. To place the former beyond a doubt, and to accomplish the latter, the college must look for aid to an interested and generous public. Shall it look in vain? No worthier, no grander object than the advancement of the healing art can claim the benefactions of the opulent or the earnest support of the philanthropist.

Boston University School of Medicine.

A SUMMER TERM has been arranged for the students of this School. It will commence on Monday, March 16, 1874, and continue fifteen weeks, till Saturday, June 27, 1874. The Course of Instruction will consist in reading and a daily recitation, with lectures, clinics, and, as far as possible, practical demonstrations in all the various departments of medical science. The School will be divided into two classes. The studies of the first class will include Anatomy, Physiology, Microscopy, Botany, Chemistry, and Clinical Surgery; those of the second class, Obstetrics, Diseases of Women and Children, Surgery and Surgical Pathology, Materia Medica, General and Special Pathology, and Practice.

The Winter Term of Lectures will commence on Wednesday, October 7, 1874, and continue twenty-one weeks. By this arrangement, the course of medical instruction will occupy *thirty-six weeks in each year*, and will be thorough, extensive, and complete.

The School year will begin directly after the annual commencement, on the first Wednesday of March. Students should therefore, if practicable, matriculate before the opening of the Summer term, in order to derive the full benefit of the entire course.

TUITION FEES.

Matriculation (once only),	• • • • •	\$5 00
Practical Anatomy,	• • • • •	10 00
Instruction for one year, including Summer and Winter terms,	• • • • •	100 00
A full course of instruction for three years,	• • •	160 00
Graduation,	• • • • •	30 00

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Or to the Registrar,

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